THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein" (PS. 69: 35, 36).

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EXPERIENCES.

(BY MISS MOLLIE HIGGINSON.)

(*Continued from page 599.*)

When I arrived in the Day-room, I heard several stage whispers, and was surprised to find that what to me was a simple act of compliance with the revealed word of God, was to those around me regarded as an act of heroism. They just could not understand it. I was asked to explain "fast day," and did so to the best of my ability. When most of the company had gone to church my friend and I went out on the balcony, and had a quiet gospel talk. Later, re-entering the room, place was made for us around the fire, and then someone said, "Now we'll hold a meeting, and Mollie shall be the speaker. Go on, Mollie, we want to hear about your religion." I talked with them for about an hour, and then one old lady said, "That is the best sermon I have ever heard, and I believe every word you have said. It has been beautiful; but what faith you have got!" "Why, Granny," I said, "it is easy to have faith in what you have proved to be true." Then the others came in from church, and one of the number came to me and said, "How are you getting on? I thought about you as soon as I awoke, and I asked God to take care of you, and not to let you feel hungry or turn faint, and I prayed for you in church, so I know you will be all right."

The bell rang for dinner then, and some one called out, "Come on, Mollie, aren't you hungry? I should be dead by now." "Now, I don't call that kind of you," the one I was talking with said, "you know Mollie won't come;" then turning to me, she said, "Oh! I do admire you. I feel to love you for what you are doing, and if

I had a pocket full of biscuits, I would not offer you one of them." A spirit of comfort, strength and peace seemed to settle on my soul at these simple but heartfelt words. My friend had caught the spirit of the "fast," and I was strengthened, for I knew then that my work for Him was recognized and accepted, and truly my heart did rejoice. "I have meat to eat that ye know not of," said Christ of old, and truly God feeds His faithful ones with food of which the world knows nothing. Tea-time was hailed with delight by all present, because the "fast" was over. Ah! how little the world realizes the strength that the despised "Mormons" receive from above.

One day later I received a letter from one of my friends, a beautiful letter, full of courage and cheer. My soul rejoiced at the power of the Lord manifested in the spirit of the letter, and must have shown on my face, for presently one of the girls came and sat beside me. "Mollie," she said, "how happy you look. I have been watching you this last half hour, your face is a picture. Does your letter contain good news?" "Why, yes," I said, "it is from one of my very dear friends, and their letters always contain good news." "Is it really your religion that makes you so happy?" she said. "Well," I said, "you see, my religion teaches me to trust fully in God, and this, of course, brings peace, for 'thou shalt keep him in perfect peace whose mind is stayed on thee.'" We had a nice talk together, and she said, "I shall always think of you whenever I hear the 'Mormons' mentioned. You are happy enough." Happy! yes. Happy in the service of the Lord; happy in looking forward into the future on the glorious possibilities that await us, if we are true and faithful. I am reminded of being at a meeting one day. "Are you happy, Mollie?" a friend asked me. "Perfectly," I answered. "So you ought to be." Yes, so I should, seeing all that God has done for me.

Now, I will tell you of a conversation I had with a Church of England minister one day. He called at our home, and it was the first time I had been within speaking distance of him since I joined the "Mormon" Church. I asked him did he know we were "Mormons," and he said, "yes; and I must say the 'Mormons' are the worst people on the face of the earth." That roused me to battle, and I determined he should fight for what he had said. "Indeed," I said, "and can you prove your words?" "Oh, yes," he answered, and he then brought up the polygamy question. But I wanted to get on to truths we now teach, not something that died long ago among our people, and in this life is never to be resurrected. "You tell me," I said, "that I should uphold nothing for which I have not Bible proof. What Bible proof have *you* for baptizing babies?" "Oh!" he said, "you know the rubric to the prayer-book states that the proper form of baptism is by immersion; but if the mother asserts that the baby is not strong, God would never wish its life to be endangered, and so it can be

sprinkled." "Yes," I said, "and so you sprinkle the lot; but the prayer-book is not the Bible." "No," he said, "but at the great church council, where all the learned men of the day sat, it was decided to adopt this course." "But," I said, "what has the wisdom of man to do with the command of God?" "We won't discuss it," he replied. You don't believe in "baptism for the dead?" I then asked, "then what is your explanation of St. Paul's words in I. Cor. 12, wherein he says, 'Why are they then baptized for the dead, if the dead rise not at all?'" "St. Paul, you know," he said, "was arguing on the resurrection." "Yes, I know he was, and used a sign they knew all about to prove one they did not understand. What they *did* understand was baptism for the dead. How do *you* explain it?" "Well, there are three explanations to that text, and one is this:—Supposing a man died without baptism and his relatives were not satisfied about the salvation of his soul, then one of them would be baptized over the dead man's body." "Thus proving," I said, "that baptism for the dead *is* necessary." "We won't discuss it," was all the reply I received. "Well," I said, "do you believe in pre-existence?" "Pre-existence, no! If we must believe in that, you will have us all gods next." "Well then, where do babies come from? Their bodies are formed here on earth, but their spirits, the real part of them, where do they come from?" "Why," he said, "they are a creation of God." "Yes, I suppose they are, but where were they created; where were they before they entered the body prepared for them down here? Don't you remember the Bible says that when God was talking with Job He asked him where he was when the heavens were made, and all the sons of God shouted for joy? He must have been somewhere." "Ah," he laughed, "that was a question for Job to answer; where was he? Not thought of—but we won't discuss it."

"We mentioned the Book of Mormon just now," I said, "I presume you have never seen it." "No, neither have you; there is no such thing, it is all rubbish. I read one of your tracts, about some boy who claimed to have found a book, or something of the kind, and more utter rubbish I never read." "Then," I said, "how do you explain the 29th chapter of Isaiah?" "Well," he said, "I am afraid I don't know what that chapter contains, you have evidently read it since I did." I told him it spoke of a book that was to be found in the earth in the latter days. "Now," I said, "how do you explain it?" "Oh! easily enough. I don't believe it ever was found; but we won't discuss it."

"Then," said I, "since you don't believe in that book, how do you explain the 37th chapter of Ezekiel, which plainly tells us that in the last days there shall be two books for the guidance of God's people, one spoken of as the stick of Judah, and the other as the stick of Ephraim? The stick of Judah is the Bible; but what is the stick of Ephraim?" "The stick of Judah is not the Bible," he

said, "for the Jews had the Old Testament only; but we won't discuss it."

"Now," I said, "what explanation have you to give regarding Malachi, 4th chapter, where he says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'" "Well," he said, "that is a prophecy of Malachi regarding the last days." "Yes," I said, "I am well aware of the fact; what I want to know is, what does it mean?" "We won't discuss it," he replied.

We referred back again to baptism by immersion, and he said, "do you mean to say you believe that all those three thousand people who were added to the church on the day of Pentecost were baptized by immersion?" "Why, yes," I said, "for there was no other mode of baptism established in those days." "Nonsense," he said, "why there was not enough water in Jerusalem to baptize such a number; and beside, we are never told that St. Peter left that upper room. You remember we are told that the disciples assembled in an upper room." "Yes," I said, "I know they did, but Luke gave his readers credit for having just a bit of common sense, for according to your argument, and for all we are told to the contrary, he is still sitting in that upper room." How the wisdom of men blinds their eyes to the pure truth of God! Not enough water in Jerusalem to baptize three thousand people! It must have been a sorry place. He had surely forgotten the pool of Bethesda, with twelve gates leading down to it. I have seen him once to speak to since this conversation took place, but he carefully avoided the "Mormon" question. He need not worry. I have delivered the message. He himself must ask for more if ever he desires it. The truth is too precious to be lightly spoken of or trampled under foot.

I have had several talks with a Wesleyan preacher, and he is very fair in argument, but the burden of his song ever is, "Jesus did it all for me, I have nothing to do but accept of His sacrifice, and live as good a life as I can." That Christ commanded all who would enter the pearly gates to first go through the waters of baptism, he cannot see. In the great beyond his eyes will be opened, and he will realize what great blessings he has missed through relying on the wisdom of man, turning from the truth unto fables.

Until within a short time, through the kindness of friends, I have been enabled to spend the week-ends in Nottingham, occasionally, and thus attend our meetings. But times change. A friend of this family, residing in America, sent over some literature, which was read and accepted as gospel truth, as the outcome of which I received two communications, one from the mother and one from the daughter; nice enough letters, and I have no fault to

find with them; but telling me that owing to what they had heard and read, they could not entertain me again on Sundays to enable me to attend the "Mormon" meetings. The letters said, "I had never studied your religion before, but now I am dead against it and will do all in my power against it, and try to help to stamp it out."

"It is not against you, but against the insidious beliefs which you have imbibed, blinding your eyes to all virtuous and godly ways which the Bible tells us God wishes us to tread. You will be welcome any time you care to come, only, on no account can we entertain you for 'Mormonism.' I know I do not live my religion as you live yours, but that is my fault and not falseness of my belief." There was more in the same strain; but enough has been said. At first I made up my mind to ignore the letters, then I thought again that the honor of the Church I love is dear to me, and when I see them again, they will not recall the subject, and so close up all discussion; but if I write they will read what I pen, so I set to work. "In the last great day of judgment," I wrote, "we shall be judged by our words and by our deeds, if our Bible speaks truly, and it is by your words that I judge you to-day.

"You say you had never really studied our religion, but now 'I shall do all I can against it, and try to help to stamp it out.' By your own showing you know nothing whatever about the 'Mormon' religion, then a friend sends along some literature, which, although I have not seen, I unhesitatingly say is from an anti-'Mormon' source; you read this, accept it as gospel truth, and then proceed to fight against a people of whom you know absolutely nothing. A 'Mormon' elder you have never seen, you have read none of our literature, attended none of our meetings, and yet you are going to do all in your power to stamp our religion out. Is it fair? Is this your idea of English justice and fair play?

"Five hundred thousand people are the 'Mormons' all told, forty millions are there in England alone, and yet, without the slightest investigation on your part, you array yourselves against this small band, which, as yet, is but a drop in the ocean, and take up the cudgels to fight against them, while as yet you know not against what you fight. I am one of those five hundred thousand, an English girl with all an English girl's love of justice, and I claim fair play. You have as much right to your opinion as I have to mine; on the other hand, I claim a fair trial, for that is *my* right. Read our literature, converse with our elders, attend our meetings, and then, if of the same mind, proceed at once to stamp our religion out, and mark this, if you find anything in our teaching not contained between the covers of the Bible, Mollie will be the first to help you. Until you have done all this, you have no right to judge.

"Fair play is a jewel, but it is a jewel that is rarely meted out to the 'Mormons.' Friends of mine, is it too much to ask at your hands, just fair play and English justice?

"And now I would ask you to take the prayer-book of the church to which you belong, and compare the teaching there with that found in the Bible, and note the difference between the two.

"Take the creed that is recited every time the church assembles. It states, 'I believe in God the Father * * * and in Jesus Christ His *only* Son.' Where in all the Bible do you find it stated that Christ is God's *only* son? Nowhere, and the greatest scholar of the day cannot produce one single instance where it is so stated; instead we have passage after passage, pointing to the fact that we also are sons and daughters of God. One will suffice for now. You remember, after the resurrection Christ appeared to Mary Magdalene in the garden, and He said to her, 'Touch me not * * * I go unto *my* Father and *your* Father.' The Bible says that Christ was the *only begotten* son of God, *i.e.*, He was the only one begotten by the power of God of a woman here on earth, but just as surely as Christ was so begotten, so our spirits were begotten of Him in heaven, and we are His children just as much as Christ who is our elder brother is. Blasphemy! Yes, I know the world accuses us of blasphemy, because we dare stand up and teach what Christ Himself taught when He was here on earth; but then, they said the same of Him, and in nothing does the teaching of the 'Mormon' Church differ from the teachings of Christ.

"Now, take the Athanasian Creed. It opens with the statement, 'Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith, which Faith except every one do keep whole and undefiled without doubt he shall perish everlastingly.' It then goes on to state that there are three persons in the Godhead—Father, Son, and Holy Ghost—and this we are quite prepared to accept, for such teaching is found in the Bible. But we are told that when Christ was baptized He came up out of the water, the Holy Ghost was present in visible form—that of a dove—and the voice of the Father was heard speaking from heaven, thus proving that Father and Son were as distinct and separate as any earthly father and son, and could each occupy different spheres. But now this wonderful creed goes on to say that what it has just pointed out as distinct and separate, is not really separate, but joined together in one incomprehensible substance—'the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible, and yet not three incomprehensibles, but one incomprehensible.' Who can comprehend such teaching? I admit defeat. That they are all three separate existences, I can well understand; but that, by the agency of man, they can and do become united into one incomprehensible being is an unfathomable mystery to me.

"Now take the first article of faith. It declares that God is without body, parts or passions, and yet the Bible distinctly teaches us in the first chapter of Genesis that 'God made man in His own image.' Now, I may be weak-minded and deluded, I may be, but

it seems to me that if God made man in His own image, then He must have a body the same as I have. And don't you remember that on one occasion He placed Moses in the cleft of the rock, and told him he should see His back parts, and since He has back parts, is it unreasonable to suppose that He has front parts also; and don't you remember how we are told that on another occasion God talked with Moses face to face, as a man talks with his friend. And again, when Abraham was in the plains of Mamre God visited him, and he placed food before Him, and He did eat. Now, how could He eat without a mouth? and since he has a mouth, is it utterly beyond the bounds of reason to suppose He has other parts also as man has?

(TO BE CONTINUED).

FAIR TREATMENT IN NORWICH.

[FROM one of the elders laboring in the Norwich conference we have received the following communication, and gladly give it a place in the *Star* as a public acknowledgement of the fair mindedness of the people concerned, who have manifested a desire to search out for themselves the truth about "Mormonism," instead of being led by what our enemies say about it.—ED.]

"After one of our well attended open air meetings on the Norwich Market Place on September 7th, 1913, we were invited by two of our listeners to address a class of men at the Dereham Road Adult School on the following Sunday. President Amos R. Cook and Elder Byron Mendenhall attended, and the latter addressed the school on the principles of 'Mormonism' for half an hour; then questions were answered for fully an hour. As a result, several books were sold, many friends were made, and an invitation was extended to speak to them at some future time."

"RELIGION and morality are not two entirely distinct things; but rather different phases of the same thing. They cannot be separated, in fact, without fatal injury to both. Religion, apart from morality, is a ghost. Morality, apart from religion, is a carcase. All movements fruitful in beneficent ethical results have a religious origin. The power in the world making for righteousness works through religion as His (God's) instrument. The choice of this instrument only shows that the Power understands human nature, for there is more in man than reason or common sense, the ideal of the eighteenth century, or even that of conscience. There is imagination, emotion, the mystic faculty of faith. All these must be brought into place, in order to give the highest kind of results. Merely rational morality and purely ethical organization can never do much for the world. Let no man dream that it were good for the world if religion died out."—PROFESSOR BRUCE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 25, 1913.

EDITORIAL.

BE DUTIFUL TO GOD.

A DISPOSITION to be unthankful, to be disobedient to parents, and to be without natural affection, are some of the sins which shall be so characteristic of mankind in the "last days" that, according to the word of God, they shall stand as signs that the "perilous times," which are to precede the coming of Christ to judge the world, have been nshered in (II. Tim. 3: 1-3). These three sins have been named in association because they so frequently exist in the same life. Indeed, where we find disobedience to parents, there also the other two evils are necessarily found. The family relationship imposes upon children a natural duty of obedience, and of rendering to their parents filial love and reverence under all the ordinary conditions of life, and the law of God also enjoins these duties upon the youths of all lands where His word is known, and for their non-observance severe penalties are affixed, and great blessings promised for a faithful performance of them. The penalties for disobedience, while severe, do not seem to be disproportioned to the offence, which in no way can be regarded as one of the smaller sins, for where natural law and the commandments of God are both trampled under foot by the children of a household, the whole family order is disarranged, or perhaps overthrown, and natural affection can not exist there in any proper degree, and thankfulness of heart for life, for the benefits of a home, for the watchful care of parental love must be unknown, and while a degree of pleasure in life may be experienced by the dwellers in such a household, there can be no true and lasting happiness in their hearts, for the principles which bring to pass that condition of life are love, or natural affection, not love of self, but of God and of the whole membership of the home, of mankind in general, of the good, the beautiful, the true, and a desire to strengthen all institutions, and to observe all ordinances and performances which God has ordained or commanded for the purpose of blessing our lives with peace, harmony, love and joy.

But in cases where a number, at least, of these conditions do not prevail, the house becomes a place where some hearts are daily pierced with sorrows too deep for utterance, and the scars of the wounds that they bear will remain while life shall last. Where there is a lack of appreciation of one's parents—where the toil of

the fields or the drudgery of the house are left for their aged and wearied bodies to perform without a helping hand willingly given, or a sympathetic word of cheer and comfort expressed—where their wishes are overborne or treated with indifference—where no word of thankfulness for services rendered to their sons and daughters ever falls like angels' music upon their ears, there the parents, unless their hearts are calloused to insensibility by their miseries, are brought to know "how sharper than a serpent's tooth it is to have a thankless child."

Some parents are regarded by their children as a good deal too old-fashioned in these days of ours, when things in general are running at a killing pace in all the world. In their younger days they did not have the advantages for culture which are now enjoyed so freely, and though the expenses of the children's schooling are provided for, as a rule, out of the hard earnings of the aged parents, the modern son or daughter in many instances is ashamed to acknowledge them in the society where they move by virtue of their polished manners and fund of modern learning. They amuse themselves with the gaieties of social life, while the heartstrings of their fathers and mothers are breaking in the seclusion of a humble home because of filial neglect and the humiliation that they must bear from graceless children. The dear old home, though humble, around which the tenderest memories should cluster, and where the most sacred joys should abound, is turned at last into a shambles where bleeding hearts are sacrificed on the altars of strange and unfeeling gods.

This picture of modern life, not universal, of course, but still true as representing it in cases that are multiplying all too rapidly, is painful to contemplate; but it has a parallel in a wider sphere of human existence, and is found in the relationship which our race sustains to God, and in the general course of life that mankind pursues.

God is our Father in a sense which brings Him into a relationship with us which is as intimate and endearing as that existing between our fathers in the flesh and their children. He is the Father of our spirits, not in a creative sense as understood in popular theology, but in one more affectionate which places Him at the head of a spiritual family whose members He calls sons and daughters because they are His descendants, and who is called Father by them because they were at some time born in His spiritual household before coming to this earth to take upon themselves mortal tabernacles, and in that manner did they begin their first or spiritual existence, and in that manner only. Viewing our relationship to God from this point of view, we are enabled to appreciate the sacredness of the ties which bind us to Him more fully than it is possible for us to do when we think of ourselves as the mere products of His creative power, exerted in the same way in which it is assumed that He gave being to the beasts of the

earth; the chief differences consisting in the greater degree of intelligence with which man is endowed, and a form which is upright.

It seems strange that mankind is so slow to recognize our family relationship to God; for if the things of the material universe proclaim the existence of a supreme Creator, surely the care which God has ever bestowed upon our race, and the infinity of love which He has manifested for us in redeeming us by the sacrificial death of His Son, ought to be sufficient to show us beyond a doubt that the ties which bind us to Him are of the most loving and sacred nature. If we are not His children in our higher, or spiritual being, by descent, the gulf—the separation which exists between us and Himself—is one of infinity, and there is then no good reason forthcoming why the infinite should die that the finite might live. There is a natural law of association which is observed by the universe of created beings, and it is expressed in the old saying that "birds of a feather flock together," and according to it the lion seeks the society of the lion, the horse that of horses, and man that of his kind; and since the history of God's dealings with man shows that He is endeavoring to establish the most intimate and loving relations with our race, we can but believe that He is seeking such association because we are of His kind, and that He is by no means demeaning Himself as man would be by taking to his bosom for companionship a lot of writhing worms of the dust. Viewed in the true light of our being the sons and daughters of God by spiritual descent, the situation appeals, or ought to appeal, to every father and mother as offering a rational explanation of why "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They perceive that the same feelings of love—engendered by the ties of family relationship—which cause an earthly parent in times of danger to defend his child at the price or sacrifice of his own life, are what impelled "Our Father" in heaven to send His son Jesus Christ, immortal and divine, to meet and vanquish death itself that our race might not become extinct. In the lower animals it is parental love which moves them to defend their young at all hazards. This love is universal, and is the principle which explains God's love for us. St. Paul very definitely unites mankind to celestial beings in a race relationship when he makes use of the following words: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 15). This language of the apostle makes one common family of celestial beings and all the race of mankind on earth; and he further declares that they are "named" after the "Father." The significance of this language will not be realized unless we recall to mind the fact that as children take the family name of their parents, so is mankind

entitled, as children of the Almighty, to take upon themselves the name of the God of heaven—the Father of our Lord and Savior Jesus Christ, and it is given to us by the authority of inspiration. What that name is—that family name of ours among the Gods—we do not yet know. It suffices for the present life that we know it is the family name of our God, the Creator of the universe.

Some will say that the name here spoken of is simply that of "Christian," which may be and is given to all the followers of Christ and to them alone; but were this opinion correct, St. Paul should have said, "of whom the whole family in heaven and a small number, comparatively, of mankind on earth, are named;" but he did not, and the sense is that this birthright of a name among the Gods belongs to the whole family in heaven and the whole race of mankind on earth united in one. Such is the sense which the construction of the quoted passage requires.

This family relationship being an assured fact, we can no longer regard God as a Being who stands so far apart from us, so infinitely removed from us that there is no fellowship—no possibility of it—existing between Himself and us—that there is less really than there is between a machine and its maker; but we can approach Him with the same feelings of filial love and confidence that children of earthly parents feel when they make proper requests of them. Our confidence and trust in our heavenly Father should be far stronger than it is in our fathers and mothers of the flesh, since we know that He has all power to grant our every prayer when made for our good and His glory; and so as a child who is hurt in his play or who is wounded in spirit for any cause, goes to his parents and sobs out his griefs and troubles on their sympathetic breasts, so should we, when life's journey becomes rugged and our pathway strewn with thorns, carry our real troubles to Him whose heart is love, and whose sympathy for us is infinite.

But while these privileges and blessings are offered us, we must not forget that as members of God's household there are obligations resting upon us that are best illustrated by those which children sustain towards their earthly parents, and they should be discharged from the same motives which so ennoble and dignify the lives of all children who are obedient to those who gave them being, and the first and most important of these is love. Where this abounds every duty seems light, and every labor a privilege in the doing. Where love is found and such obedience is rendered, there natural affection holds sway, and thankful hearts find expression in terms of blessing. There the order of God's household will not be disturbed. The joys that are partaken of by the dwellers in that sacred place are too many and deep for them to wish to disarrange its order, or neglect the appointments which its Head and Father has made for it; but they strive to have its influences more fully woven into every act of their lives.

Jesus weeping over Jerusalem is a wonderful picture of infinite love on the one hand, and of divine sorrow on the other, and as we think of it, and try in our feeble way to sense the anguish which unthankfulness, disobedience and want of natural affection towards God causes in the hearts of the glorified membership of the family to which we belong, shall we not strive daily to keep our record clear of these heinous sins. As some of us know by bitter experience how poignant is the sorrow that thankless children cause, so let us take care that we do not wound more deeply still the heart of our heavenly Father and our God. If our manners are refined, shall we call them into service only when our fellow-men are concerned? How many of us treat our parents, wives, brothers, sisters, sweethearts, all our fellows, deserving and undeserving, with courtesy that wins regard and love, but will, perchance, let our Father in heaven stand waiting till the last for civil treatment at our hands! How many of us poor mortals fling wide our doors to bid a friendly guest welcome to our home, but let our God, or Christ our brother stand knocking at our hearts wondering if that son, that daughter, that brother or sister will ever welcome Him there. Oh! the neglect that our Father in heaven receives at the hands of His family on earth. When we think of it all shall we not say in our hearts, "How great is His mercy—how infinite His forbearance towards us." And of the indignities that children can make parents suffer, that of being ashamed of them because their learning and manner may not be modern or popular in form, is among the most trying of all, and what reproach then, what an offence it is against high heaven for any of us to feel ashamed of the old family altars around which our heavenly ancestry gathered for worship—of the old fashioned religion of our ancient home in heaven which was practiced there, and through and by which they were glorified, and that offers to us the same opportunities in the restored gospel of Jesus Christ, known to the world as "Mormonism," for which let us thank God just as it stands. If ever our hearts should be tempted to let the blush of shame mantle our cheeks because of our association with it, let us then remember that the time shall come when Christ shall be ashamed to own us as His brethren and sisters before His Father who is in heaven.

T. W. B.

MINUTES OF THE LONDON CONFERENCE.

The London semi-annual conference was held on Sunday, September 14th, 1913, at "Deseret," 152 High Road, South Tottenham, London, N. There were present: President E. Taft Benson of the European mission; President Edgar B. Brossard of the French mission; Elder W. H. Budge of the Swiss and German mission; President Melvin J. Benson and five elders of the Leeds conference;

President Eddis W. Watkins and two elders of the Nottingham conference; Elders Clyde H. Bennion and Grover P. Greaves of the Irish conference; President Stewart Eccles, Sister Marintha Eccles and twenty-eight traveling elders of the London conference.

The morning session at 10:30 was opened by the congregation singing, "Come, come, ye saints." Prayer was offered by Elder Semon A. Golding. Continued by singing, "O thou kind and gracious Father."

President Stewart Eccles welcomed all present and trusted good would result from their meeting together. Was pleased with the good condition of the saints.

President Melvin J. Benson of the Leeds conference was pleased to meet with the saints of the London conference. Encouraged the saints to guard themselves against temptations, as there is so much of it in this vicinity. Bore testimony to the truthfulness of the gospel message as the "Mormons" are teaching it.

Elder Axel Nielson showed that we are called "Mormons" from the fact that we believe in the Book of Mormon. The saints of God are always persecuted. Paul taught that baptism is essential to salvation, and is to be administered by one having authority from God; referred to the baptism of the men on the coasts of Ephesus as evidence of this fact. The Savior of the world said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Elders G. Cannon Lund, William D. Hoover, William W. Seare, and Elmer M. Savage of the Leeds conference rendered a quartette.

Elder David K. Udall showed that prophecy is being fulfilled in this day. Malachi said, as recorded in the third chapter, that God would send a messenger to prepare the way before Him. That messenger came in the person of John the Baptist, who bestowed the priesthood of Aaron upon Joseph Smith and Oliver Cowdery. Elijah, the prophet, as spoken of in Malachi, fourth chapter, has come and bestowed the power of turning the hearts of the fathers to the children, and the hearts of the children to their fathers.

Elder Lawrence A. Southwick sang the solo, "Flee as a bird."

President Eddis W. Watkins, of the Nottingham conference, showed the necessity of laying up treasures in heaven that we may be able to give a good report at the judgment bar of God. The gospel is for the perfection of mankind, and will assist them in laying up treasures in heaven.

Elder Floyd S. Leaver showed that Joseph Smith was a prophet of God, evidence being found in the doctrines he brought forth. Spoke of the three witnesses to the Book of Mormon, and showed that their testimonies cannot be impeached.

After the congregation sang, "Praise ye the Lord," the benediction was pronounced by Elder Jesse W. Minson.

The afternoon session, which commenced at 2:30, was opened by the choir and congregation singing, "Lo! the mighty God appearing." Invocation by Elder Frederic S. Lyman. Continued by the choir singing, "Rev'rently and meekly now." The sacrament was administered by Elders R. D. Rasmussen and Leo Eagar, during the passing of which the choir sang the hymn, "Come unto Jesus."

The general and local authorities of the Church were presented and unanimously sustained by the conference. Elder Arthur J. Sperry then read the labor and statistical report of the work done by the London elders during the past five months.

President Stewart Eccles said our message to the world is that the gospel has been restored to earth, a fact that is worthy of consideration by every individual upon the earth.

Elder William J. Young proved from the scriptures that through the atonement of Jesus Christ all mankind will be resurrected from the grave. Christ laid down a plan of salvation, and all those who obey the same and live up to the commandments of God will be brought back and exalted in His presence. The gospel is simple and is offered freely to all.

The choir sang the hymn, "Inspirer of the ancient seers."

Elder A. J. Sperry showed from the scriptures that the gospel is preached to the spirits in prison. The gospel was organized in the heavens, and we were there and sanctioned Christ's plan of salvation. Our bodies are the temples of God. The Word of Wisdom was revealed to assist mankind to keep these temples clean and pure.

Sisters Annie Williamson and Lilaine Olva, and Elders A. J. Sperry and L. A. Southwick sang the quartette, "Abide with me."

Elder Benjamin Spence said "Mormonism" stands for all that is good, and embraces all truth. All things are progressing or retrograding. The Church is continually increasing. God has blessed mankind with intelligence and expects them to use it to the best advantage. We should not let our thinking powers lay dormant. Knowledge of God comes by obedience to His laws, and by becoming attuned to His Spirit.

After the choir sang the hymn, "Awake, ye saints of God, awake!" the benediction was pronounced by Elder George F. Macdonald.

The evening session, convening at 6:30, was very well attended, there being four hundred and seventy-five saints and friends present. It was opened by the congregation and choir singing, "Zion stands with hills surrounded." Prayer was offered by Elder L. A. Southwick. The choir sang the anthem, "O come, let us sing."

Elder William H. Budge, of the Swiss and German mission, said that the deeds we do on earth are recorded in the heavens. We should build our mansion in heaven by obedience to the gospel of Jesus Christ, which will make a suitable place for us to enter.

Sister Annie Williamson very pleasingly sang the soprano solo, "O, lovely flowers."

President Edgar B. Brossard, of the French mission, conveyed the best wishes of the French elders to the English saints. If we serve the Lord patiently, we shall receive our heart's desires Related the patience of Jacob in working for his prize. The Prophet Joseph Smith was patient, and prayed to the Father without doubt in his mind, and received an answer. He was the instrument in the hands of God in restoring the gospel to the earth, in fulfillment of the words of John in Revelation 14: 6, having received it from the angel there spoken of.

Sister Lilaine Olva inspiringly sang the contralto solo, "The Father of Light."

President E. Taft Benson showed that the Latter-day Saints are teaching those principles which will save and exalt mankind in the kingdon of God. "Mormon" missionaries preach with positiveness from the fact that they "know" they are teaching the gospel of Christ. The gospel will never be taken from the earth again or given to another people, but the Church will continue to grow until it has filled the whole earth. The Word of Wisdom was given for the benefit of man's body, and will assist us in keeping our bodies fit dwelling places for the Spirit of God. "Mormonism," if given a fair trial, will prove satisfactory to all; it stands for all that is good and true.

President Stewart Eccles bore testimony to the divinity of the mission of the Prophet Joseph Smith. Knew that the Church was established with apostles and prophets, and that they were to "remain until we all came to a unity of the faith." God's laws are eternal and unchangeable, therefore the laws that were necessary to save the people in the Christian era are just as necessary for us in this day. "Mormonism" teaches a restoring of that which was lost.

The choir sang the anthem, "Glorify, magnify," after which the congregation joined in singing the "Doxology." The benediction was pronounced by President E. Taft Benson.

The services were marked with a rich outpouring of the Spirit of the Lord, and were enlivened by the beautiful and inspiring singing of the soloists and the enlarged North London choir, conducted by Elder A. J. Sperry. During the interval between sessions the Relief Society, under the direction of President Louisa A. M. Pauley, served luncheon to the visiting saints and friends.

Between the afternoon and evening sessions a baptismal service was held at the font in the basement. Elder Stanley W. Lovell offered a dedicatory prayer. Five persons were received into the Church of Christ, Elders Axel Nielson and Robert C. Affleck officiating.

On Monday, September 15th, 1913, President E. Taft Benson met

with the elders in priesthood meeting, where reports were given of their labors since last conference. All bore testimony to the truthfulness of the work, and of the goodness of God to them. Questions were asked and answered, and many good instructions were given.

ARTHUR J. SPERRY, Secretary of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Saturday, September 13th, 1913, at which two persons were admitted into the fold of Christ. Elder A. J. Sperry officiated.

On Wednesday, September 17th, 1913, a baptismal service was held in the sea at Edinburgh (Scottish conference), when one soul was admitted into the Church, Elder S. M. Beckstead officiating.

On Friday evening, September 19th, 1913, a baptismal service was held at West Hartlepool (Newcastle conference), when three souls were added to the fold. The baptisms were performed in the sea. Elder Leonard W. Haynie officiated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XXXIV.—THE CRUSADE.

Textbook: One Hundred Years of Mormonism (Evans) pp. 500-512.

I. PRELIMINARY MOVEMENT.

1. Election of George Q. Cannon as delegate to Congress. (a) The election—result of ballots. (b) Contest—result. (c) Appeals to prejudice—resnlt.

II. A COMMISSION APPOINTED.

1. Edmonds-Tucker Law (1882). (a) Review its provisions. (b) The commission. (1) Who they were. (2) Their test oath. (3) Its work in Utah.
2. Convictions of polygamists. (a) Leaders of the Church. (b) Details of arrest, punishment, etc. (c) Harsh constructions of the laws. (d) Heroic conduct of the saints.
3. The end comes.

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